Gospel. Never since the period of disunion between the Han and the Tang had conditions in China been so favorable for the acceptance of a foreign faith, and at no time in the more than twelve centuries since it first reached China had Christianity there been confronted with so great an opportunity. *As,* between the Han and the T'ang, Buddhism won a lasting place in China, so Christianity might now establish itself as an integral part of Chinese life.

Moreover, the situation in the Occident was propitious. Europe and America, the regions from which missionaries came, were increasing rapidly in wealth and so had the means for expanding their religious enterprises. In Protestantism the years were ones of growing enthusiasm for foreign missions. The magnitude of the opportunity in China stirred the churches and there was great optimism for the outlook both for China in general and for missions in particular. Even the World War of 1914-1918, accompanied and followed though it was by momentous changes, did not at once work a reduction in the total support from the Occident.

To be sure, Protestants in Great Britain had difficulty in maintaining their missions at their pre-war level, and German Protestant mission societies were impoverished. Support from Protestants in the United States, however, more than made up for the deficiency. The War was followed by huge campaigns in the American Protestant churches for added funds and personnel for foreign missions in the attempt to make permanently effective the idealism with which much of America had entered that struggle. The result was extensive reenforcements for the staffs of American missions.

The interest of American Protestants in China,

both before and after the War, led to an increase in their proportionate share in missions in that country. In 1889 the numbers of British and American Protestant missionaries in China were about equal, and together they accounted for more than nine-tenths of the missionary body. In 1929 Americans made up approximately three-fifths of the total foreign staff of Protestant missions in China.

Roman Catholics, too, augmented their efforts in China, both before and after the War. French missions declined relatively in the predominance which they once held, particularly after the separation of Church and State in France in 1905 and the actions